

## THE PSALMS

### Series: Selected Psalms Phase 1

### Lesson 4: Contentment Under God's Care Psa. 4:1-8

#### Today's Study: Psa. 4:1-8

1. Communicating with God v. 1
2. Compelling Challenge to Men Vv. 2-3
3. Calms Himself Before God and Continue Challenging His Adversaries Vv. 4-5
4. Covering of God's Blessings Vv. 6-8

#### INTRODUCTION

##### 1. Brief Review of Lesson 3 . . . Psalm 3

###### (a) Introduction to Psalm 3

*I am encouraging you to read the five introductory paragraphs in Lesson 3. At this time, I am highlighting three of those paragraphs. Beloved, in times like these we need God more than ever!! May we seek Him at **all times**, indeed in Him **we are secured whatever ill betide** . . . He is a shelter in the time of storm!!*

At some time or the other we are tormented with sleeplessness. Unfortunately, for many this situation is a persistent experience; others it occurs when we are faced with some challenge that remain on our minds and mentally we constantly focus on the possible negative impact the new day will bring. There are a variety of medications and methods suggested for managing restlessness but there is only one successful cure that really helps.

*(In Psalm 3 David reveals the cure)*

As noted . . ., Psalm 3 is a psalm of David in his flight from the raging and consuming fury of Absalom his son. The psalm is a lament to God. The basic structure of the psalm is lament; it consists of a fervent call on God (v. 1). It is a description of the believer's trouble, suffering or injustice (Vv. 1-2), and an affirmation of trust in God (Vv. 3-6), a plea for help (v. 7), and an expression of praise or thanksgiving (v. 8).

The exceptionally large number of psalms of lament in the Bible indicates that God wants His people to call upon Him in times of need and trouble (Heb. 4:14-16). You will observe that many of the laments end on a note of praise, signifying that the psalmist had prayed through his problem and realized God's presence, care and eventual resolution of the difficulty (Example: Psalms 6; 10; 42 and 43; 57; etc.). The Word of God encourages us to cast **all** our cares upon God because

He cares for us (1 Peter 5:7). We have also seen that while the believer may experience many difficulties, God will deliver him out of them all (Psa. 34:19).

***“Leave It There”*** (A partial quote)

Leave it there, leave it there.

Just take your burden to the Lord oh and leave it there

If you trust Him through your doubt, He will surely bring you out

**Take your burden to the Lord and leave it there.**

(b) **Distress** Psa. 3:1-2

(1) Mystery unfolds

- David saw a bitter replay and amplification of his own past sins and he knew that while God forgave him there would be consequences (2 Sam. 12:7-14, NB Vv. 9-11). However, Absalom, as an individual, is responsible for his personal actions.
- The personality of Absalom was coming to light more and more (example see 2 Sam. chaps 13 and 14).
  - After he was allowed to return to Jerusalem (2 Sam. 14:23-33), he secretly undermined his father’s leadership (2 Sam. 15:1-9).
  - Then came the day for his rebellion in-planning, his treacherous and evil objectives to be forcefully enacted (2 Sam. 15:7-12, NB Vv. 10-12 ... read chaps. 15-18).

(2) Melancholy sets in!

- It was a sad and discouraging day for King David as his son formed a conspiracy against him to take away not only his crown but his life!
- Matthew Henry notes:
 

*“He wept and prayed, wept and sung, wept and believed; this was sowing in tears. Is any afflicted? Let him pray; nay let him sing psalms, let him sing this psalm. Is any afflicted with undutiful disobedient children? David was; and yet that did not hinder his joy in God, nor put him out of tune for holy songs.”*

(3) Many were his enemies.

- David was outnumbered by his adversaries and would have been at a great disadvantage if he had remained at the palace.
- Beloved, Christ the Son of David (Matt. 1:1; 15:22; etc.) had many enemies (Matt. 26:47; 27:22; Mark 14:43; 15:13; etc.). If Christ had many enemies, the Christians will have many enemies (John 15:18-27); our enemies are under the leadership of the arch enemy, Satan himself (Rev. 12:9; 2 Cor. 2:11; Eph. 6:11) but greater is He that is in us (1 John 4:4).

(4) Pathetic presentation made of David (3:2)

- His enemies were very malicious and they presented a spiteful and unpleasant interpretation of his troubles.

- In their opinion, because David’s servants and subjects had forsaken him, such was evidence that God had forsaken him and he was to be regarded as a hypocrite and a wicked man.
  - They blasphemously attest that God was unable to help him (v. 2b).
- (5) They endeavored to shake his confidence in God and drive him to despair, noting that there would be no relief for him.
- To a trusting person, the advice of others that their deliverance is hopeless, is an insult and lacks faith in God (compare Psa. 11:1 with 42:10).
  - However, David did not cast away his confidence in the divine power, mercy and grace of God. Despite the reality of what was unfolding, he did not despair nor lost hope in God!!
- (6) **“Selah”** Psa. 3:2, 4, 8; etc.
- **“Selah”** is a term of uncertain meaning; scholars vary as to its usage.
  - It has been used 74 times in the Old Testament (71 times in the Psalms and 3 times in Habakkuk).
  - Leading scholars say that, based on the Hebrew it is a word for **“pause”**. Many think it speaks of a reflective pause, a pause to mediate on the words just spoken. It may also be a musical interlude of some kind.

(c) **Dependence/Desire** (Psa.3:3-4)

*Soldiers in those days depended on a shield to protect them during a battle but David is seen here trusting God as his shield against the power of all his enemies. He was also confident of having God’s continued presence and it was God who would raise him up and take him out of the horrible pit . . . the pit of betrayal, hate and all the evil associated with the insurrection.*

(1) **Protection** (v. 3a)

*“But you, O LORD, are **a shield for me**” (NKJV)*

- Herein we note that David not only saw God as shield but that He was a shield for him.
- Whatever may be the adverse situation, whether it’s being caught on a turbulent boisterous sea (as it was in Paul’s situation . . . Acts 27, NB Vv. 21-44) or in the midst of a violent, life threatening rebellion (as it was in David’s situation . . . 2 Sam. chaps. 15 to 18) or whatever it may be, our safety is found in Jesus Christ!
- The assurance given to Abraham is also applicable to all children of God.
  - **Gen. 15:1 Amplified Bible**  
*“After these things, the word of the LORD came to Abraham in a vision, saying, Fear not, Abraham, **I am your shield**, your abundant compensation, and your reward shall be exceedingly great.”*
  - See also Deut. 33:20; Psa. 33:20; 84:11; 115:9; Prov. 30:5.

(2) **Presence** (v. 3b)

*“But You, O LORD, are . . . **My glory** . . .” (NKJV)*

- Men have found **glory** in all sorts of things – fame, fortune, power, prestige, or possessions. **But David found his glory in the LORD!!**

**F. B. Meyer notes:**

“Oh my soul, hast thou made God thy glory? Others boast in their wealth, beauty, position, achievements: dost thou find in God what they find in these?”

- The insurrection orchestrated by Absalom stripped David of his glory as he fled from Jerusalem barefooted, weeping, etc.; he was overtaken by shame and deep humiliation.
- The fact that his enemy was his son produced further disgrace and deeper hurt.
  - But David recognized that any glory he had achieved had come from the LORD, and he was fully aware that only God could restore his former glory.
  - The Word of God declares:  
**Psa. 84:11 Amplified Bible Classic Edition**  
 “For the LORD God is a Sun and Shield; **the LORD bestows [present] grace and favor and [future] glory** (honor, splendor, and heavenly bliss . . .”

(3) **Promotion** (v. 3c)

*“But You, O LORD, are . . . the One who lifts up my head” (NKJV)*

- The enemy labeled David as a loser, a lost cause, forsaken by God and one who was devastated and doomed!
- David knew that God was the lifter up of his head!! It was God who exalted him to the throne of Israel! It was God who was his champion throughout the years and would liberate him and lift his head above all his adverse circumstances!!
- David left Jerusalem with his head hung low in shame and rejection. God would lift his head in triumph and the king would march into Jerusalem.

(d) **Delight and Courage** Psa. 3:5-6

- (1) The power and blessedness of a God given rest. David’s throne was in great jeopardy, his life endangered and his nation in a state of civil war, but: **he laid down; he slept and he awoke** (Psa. 3:5)

C. H. Spurgeon notes:

*“Truly it must have been a soft pillow indeed that could make him forget his danger, who then had such a disloyal army at his back hunting him.”*

- (2) The blessings noted in verse 5 is applicable to the common mercies of every night for which we ought to give thanks, and with our families every morning!
- His lying down proved his unwavering, unshakeable reliance upon God who watches over him continuously (Psa. 121; etc.).

- The fact that David went to sleep demonstrated the tranquility and hope that God gave him, irrespective that he was in the midst of inconceivable trouble (**John 14:27**; 16:32-33).

(3) David entrusted his all in the hands of God. He and his small group was surrounded by ten thousands of peoples, who had one objective: “annihilate David and his men!” However, the enemy overlooked the banner that was over David and his small group (Ex. 17:15-16 . . . “*Jehovah-nissi* ... “*The-LORD-My-Banner*”).

(e) **Deliverance** Psa. 3:7-8

(1) David called on Him who is able and willing (v. 7). His cry to God was for deliverance and defeat of all his enemies.

- Instead of been intimidated and driven to despair by his enemies, he calls fearlessly upon the LORD to appear on his behalf and confound his enemies!
- While his enemies were “ten thousands of people” (3:6); David was calling upon **One** to rise up for him.

**Psa.118:6 Amplified Bible**

“The LORD is on my side; I will not fear. What can man do to me? [Heb. 13:6.]”

(2) **It appertains to God alone to save!!**

- David had no expectation of saving himself; he had no confidence in the self-reliant effectiveness of his own arm.
- **He knew if he was to be saved it was to be of God only, and the praise of this was to be given to Him!!**

(3) W. T. Purkiser notes:

“It is important to note that David prays not only for the few who had been loyal to his cause. He invokes divine blessing upon the entire nation, which would include the rebels. This reminds us of the prayer of David’s greater Son for those who crucified Him: ‘Father forgive them, for they know not what they do’ (Luke 23:34.”

2. **Introduction to Psalm 4**

“David was a preacher, a royal preacher, as well as Solomon; many of his psalms are doctrinal and practical as well as devotional; the greatest part of this psalm is so, in which Wisdom cries to men to the sons of men (as Prov. 8:4,5), to receive instruction. . .” (Matthew Henry)

(a) **The title of the psalm.**

(1) “*To the chief Musician on Neginoth. A Psalm of David.*”

- The title, in addition to ascribing the psalm to David, dictates it “*To the chief Musician on Neginoth.*”

- **“To the chief Musician”** occurs at the beginning of fifty-three psalms (some scholars differ in regards to the number of psalms), and at the close of the hymn in Habakkuk 3:19.
- It is consistently rendered *“to the chief Musician”* and mean that the psalm was intended for him, or was given to him, probably to regulate the manner of performing it.
- The psalm is to be performed under his direction; or that the music is to be directed and adopted by him.

(2) **Neginoth**

- Means: **“A direction for the musical accompaniment of the psalm,** that has been interpreted as *“stringed instruments.”*
- Some defined the word simply as *“stringed instruments.”* However, this always refer to songs with instrumental accompaniment, found in the titles of the Psalms 4, 6, 54, 55, 67, 76 and rendered *“stringed instruments”* in Habakkuk 3:19.

(b) **A few general views of Psalm 4.**

(1) Beacon Bible Commentary.

*“Psalm 3 may be entitled ‘A Morning Prayer,’ its companion piece, Psalm 4, is a prayer for the evening hour (Vv. 4, 8). It is identical in structure with Psalm 3, differing only in the absence of a closing ‘Selah.’”*

(2) Charles H. Spurgeon . . . noted that Psalm 4 was intended to accompany Psalm 3. He referred to Psalm 3 as the *“Morning Psalm”* and Psalm 4 as the *“Evening Hymn.”* He also notes: *“May the choice words of the 8<sup>th</sup> verse be our sweet song of rest as we retire to our repose.”*

(3) Relationship of Psalms 3 and 4.

**There are two main opinions:**

- Some scholars believe that Psalm 4 is associated with distress resulting from crop failure or a period of famine for which the king was wrongly blamed and opposed. Based on the opinion of these scholars they have seen no connection between Psalms 3 and 4.
- Other scholars see Psalm 4 as an accompaniment to Psalm 3 in relation to the rebellion under the leadership of Absalom.

(4) One of the compelling messages in Psalm 4 is that the **victories of sinners are only temporary and meaningless**, and that only repentance and a life committed wholly to God can bring true happiness. Individuals must make their request to God for deliverance (salvation) from distresses, tribulations and all anguish of the soul.

(c) **The content of Psalm 4.**

- (1) The psalm expresses general confidence in God, and a general sense of security.

- The writer is conscious, undoubtedly that he has enemies, and that they intentionally would “turn” his “honor to shame” if they could; that they are false men who seek his ruin by distraction (v. 2). but still he has confidence in God that all will be well.
  - Although he was surrounded by his enemies who desired to destroy him. nevertheless, his mind is so calm that he felt that he could commit himself confidently to God, and lie down and sleep.
- (2) The main subject for the psalm is the fact that assurance in God will produce tranquility in the midst of troubles and that dependence on His protection and care will enable us to enjoy a peaceful rest. **Note the following points that are observed in the psalm relating to this subject:**
- The psalmist calls on God to hear, and makes it the foundation of his protection that he had formerly heard him – that he had delivered him when he was in distress (v. 1).
  - He directly addressed his adversaries and gives them sound advice as to what they need to do (Vv. 2-5)
  - He earnestly petitions them to carefully consider that all their efforts will be useless, since the LORD had consecrated him for Himself and would protect him (v. 3).
    - He implores them to stand-by in reverence and to be terrified at the results of the course of action that they were pursuing. He strongly urged them to take adequate time to focus on the imminent outcome—to meditate on it during the night when they were alone with God and away from the excitement of the day (v. 4).
    - He exhorts them to become true worshippers of God, and to offer to Him the sacrifices of righteousness (v. 5).
  - He contrasts the sources of his own joy and theirs (Vv. 6-7).
    - They were seeking worldly good and endeavored to find their happiness in that alone; he desired more, realizing the chief source of his joy is of God and ask God to be favorable to him.
    - God has put gladness in his (psalmist) heart and a rejoicing spirit that exceeded what the pursuers of worldliness experienced what their harvest produced (v.7).
    - God’s people are conscious of God’s favor that is greater than worldly prosperity. Righteousness will, in the time of trouble, give much more happiness than all that the world can bestow.
  - Reflecting on all these benefits that is obtained through his relationship with the true and living God; where he enjoys God’s mercies, comfort and assurance, he testifies that he will lie calmly down and sleep! (v. 8).

#### A. Communicating with God Psa. 4:1

##### Psa. 4:1 NKJV

*“Hear me when I call, O God of my righteousness! You have received me in distress; Have mercy on me, and hear my prayer.”*

Referring to God’s mercies as a way to obtain present favor is a habitual thing that David does as we also witness in this psalm.

- (a) He reviews his experiences of divine deliverances and takes comfort in them.
- (b) The reality is, He who has helped him in the past experiences will not refuse to help him in this situation.
- (c) God does nothing by halves, and He will never cease to help us until we cease to have a need. The manna shall fall every morning until we cross Jordan.

As we continue in this Psalm (Psalm 4), it will be observed that David spoke to God before speaking to men. A great lesson here is that we will speak more boldly to men when we have more constant conversation with God!

1. **Favor Sought** (Psa. 4:1a)

*“Hear me when I call . . .” (v. 1a NKJV)*

(a) This was a passionate cry by David.

- (1) He didn’t have time to present to God vain words.
- (2) He had an urgent need and focused on obtaining God’s attention to his present problem.

(3) The following is a quote by David Guzik

*“Often power in prayer is lacking because there is little passion in prayer. It isn’t that we persuade God by emotional displays, but God wants us to care deeply about the things He cares deeply about. The prophet Isaiah spoke with sorrow about the lack of this lack of passionate praying in Israel: ‘And there is no one who calls on Your name, who stirs himself up to take hold of you’ (Isa. 64:7). This is a good example of David stirring himself up to take hold of God.”*

(b) **“Hear me when I call”** (v. 1a)

- (1) This is used in the sense of: *“listen to,” “hear favorably,” or “attend to.”*
- (2) The in-depth meaning of what is being conveyed here is: *“hear and answer me,” or “grant me what I ask.”*

2. **Father of Righteousness** (Psa. 4:1b)

*“ . . . O God of my righteousness . . .” (v. 1b NKJV)*

(a) My righteous God!

- (1) *“ . . . O God of my righteousness” or “O my righteous God.”*
- (2) David knew that his righteousness came from God, and not from himself. Thus he calls upon the God who made him righteous.
- (3) **“God of my righteousness”** means: Thou art the author, the witness, the maintainer, the judge, and the rewarder of my righteousness; to thee I appeal due to the smear campaign and harsh judgments of men.



- (4) It is not on the ground of his own claim as a righteous man, but it is that, in this particular case, he was wrongfully persecuted; and he ask God to intervene, and to cause justice to be done.
- (b) David called upon the LORD to act righteously on his behalf.
- (1) **Righteousness** means that which is morally and ethically just.
- (2) The troubled king appealed to God on the basis of His holy character.
- Because God is righteous, David was confident that the LORD would keep His covenant with him and execute justice in his situation.
  - He had faith that God would act to bring about that which was right against those who falsely accused him.
  - When men condemn us unjustly, this is our comfort, it is God who justifies; He is the God of a believer's righteousness.
3. **Focused on the Past Victories** (Psa. 4:1c)
- "... You have relieved me in my distress" (v. 1c NKJV)*
- (a) Definitions (two) briefly noted:
- (1) **"Relieved"** (*"enlarge" KJV*) or *"give relief" . . . means "to broaden" or "set at large" "to bring into one place."*
- (2) **"Distress"** literally means *"a narrow or tight place."*
- (b) **"You have relieved me in my distress."**
- (1) When he was pressed or confined and knew not how to escape, God had interposed and had given him room, so that he felt free.
- (2) He now implores the same mercy again. He feels that God who had done it in former troubles could do it again; and he ask God to repeat His mercy.
- (3) The prayer indicates confidence in the power and unchangeableness of God, and proves to recall the former instances of Divine interposition, as an argument, or as a ground of hope that God would intervene.
- (c) David's experience is common to all.
- (1) "We all know what it is to feel smothered or constricted, even short of breath, when in deep distress."
- (2) "David implored the LORD to loosen the painful cords that strangled his spirit, to set him free from the anxiety and anguish that were choking the life out of him. He cried out to God for relief." (The Preacher's Outline & Sermon Bible)
- (3) "'Thou hast enlarge me when I was in distress' . . . God has enlarged my heart with joy and comfort, when I was like a man imprisoned by grief and sorrow. God is a never-failing comfort." (Charles H. Spurgeon)
- (4) **1 Chron. 4:10 Amplified Bible**  
*"Jabez cried to the God of Israel, saying, Oh, that You would bless me and **enlarge my border**, and that Your hand might be with me, and You would keep me from evil so it might not hurt me! And God grant his request."*

**A prayer with some very important pointers but some other time.  
However, note: would be so wonderful that all prayers for God's blessing  
 would include the final three request of this prayer.**

4. **Freely Bestowed** (Psa. 4:1d)

*"... Have mercy on me ..."* (v. 1d NKJV)

(a) The psalmist in Psa. 119:67 says: *"Before I was afflicted I went astray, But now I keep Your word."* (NKJV).

(1) David knew the mercies of God and reached out to Him. These are not his words but relevant to his situation: *"Lord although You can rightly allow my enemies to destroy me, taking in consideration my sins, however, I plea for thy mercy and I beseech You to hear my prayer and deliver me out of this trouble."*

(2) Oh beloved! It's a fact: *"Mercy there was great and grace was free!!"*

(b) Everything that we have received from God is because of His mercy.

(1) As noted in other studies, we generally say (a common way of explaining mercy): **"Mercy is not getting what we deserved."**

- Because of our sins we deserve eternal damnation but God extended His mercy through Jesus Christ (Rom. 3:23; 6:23; etc.)
- God also shows His mercy for those who are suffering through healing, comfort, the alleviation of suffering, supplying our needs and caring for those in distress.

(2) We never deserve God's loving kindness or any help that we have received from Him, instead we deserve His wrath.

- **"Mercy"** literally means *"to bend or stoop in kindness to an inferior."*
- It is solely God's marvelous and wonderful grace (*common definition of "grace": "getting what we did not deserve" or "God's unmerited favor"*), we have been brought into a personal relationship with God **"stoops down to help needy human beings."**

5. **Full Assurance** (Psa. 4:1e)

*"... hear my prayer"* (v. 1e NKJV)

**NOTE:** *In reality we have discussed this subject above and the thought continues throughout this psalm.*

(a) **"He never Fail Me Yet"** is a great song but is even more a living reality for all believers!!

(1) The fact is that God is a covenant keeping God and is faithful and reliable (Deut. 8:18; Neh. 1:5; 9:32; Psa. 105:8-11; etc.)

- Because of his covenant relationship with the LORD, David boldly requested God's attention and action on his behalf.
- All believers have this opportunity to come boldly to the throne of grace that we may obtain **mercy** and **grace** to help in time of need (Heb. 4:16).
- The great author of nature and of all things does nothing in vain.

- “He instituted not this law, and if I may so express it, art of praying, as a vain and insufficient thing, but endows it with wonderful efficacy for producing the greatest and happiest consequences.
- He would have it to be the key by which all treasures of heaven should be opened.
- He has constructed it as a powerful machine, by which we may with ease and pleasant labor, remove from us the most dreadful and troubled schemes of our enemy, and with equal ease draw near to ourselves what is most favorable and beneficial.”

(b) David prayed with full assurance that God would answer him.

### “Only Believe”

#### Verse 1

Fear not, little flock, from the cross to the throne,  
From death into life He went for His own,  
All power in earth, all power above,  
Is given to Him for the flock of His love

#### Verse 3

Fear not, little flock, whatever your lot,  
He enters all rooms, “the door close shut,”  
He never forsakes; He never is gone,  
So count on His presence in darkness and dawn

#### Refrain

Only believe, only believe;  
All things are possible; Only believe, only believe;  
All things are possible, only believe.

## B. Compelling Challenge to Men Psa. 4:2-3

### 1. Break off from Your Evil Path (Psa. 4:2)

*“How long, O you sons of men, Will you turn my glory to shame? How long will you love worthlessness And seek falsehood? (NKJV)*

David having called upon God to address the atrocities of his adversaries, now turn his attention to his haters and opposers. Unlike some psalms, “**Imprecatory Psalms**” (*Imprecatory Psalms briefly defined below*), his attitude differs and in this psalm instead of asking God to pour out unmerciful wrath upon his foes we see him desiring them to forsake their evil pursuit and repent. Among those who rose up against him was his son, Absalom; his fellow country-men, former friends and leaders of his administration and army.

### **Imprecatory Psalms** (*Briefly Noted*)

“Imprecatory Psalms” . . . invoke judgment, calamity or curses upon one’s enemies or those perceived as enemies of God. Major ones, for example: Psa. 69 and 109; other imprecatory psalms are: 5, 6, 11, 12, 35, 37, 40, 52, 54, 57, 58, etc. (*Please note, scholars vary as to the classifications*)

**See Matt. 5:38-42: “An eye for an eye.”**

The Old Testament law was intended to limit revenge so that retaliation would fit the crime (*eye for and eye Deut. 19:21*). Jesus urged His followers to go even further: *to forgo revenge rather than insist on legal rights, and to forgive rather than seek retaliation or even strict justice. Jesus has set the example that we should adopt for our Christian life-style.*

Believers are admonished not to seek revenge: (Prov. 20:22; 24:29; Matt. 5:39; Rom. 12:17, 19; 1 Peter 3:9; Heb. 10:30).

- (a) David extends the opportunity for hope and calls for repentance (v. 2a).
- (1) His adversaries’ intention was to slander and damage his reputation.
  - (2) “*How long . . .*” (v. 2) is a call to repent, a call to cease from their sinful behavior.
    - We see what David saw! “Enough is enough; you have been on the wrong path long enough!” Enough is enough, it is time for a change; face the facts!!
    - David’s enemies would not succeed in their objectives and the time came when they needed to realize that their efforts are useless. They were to allow wisdom to guide them and realize that enough is enough!!
  - (3) **How long!!** *Some thoughts . . . randomly listed:*
    - How long will you continue in uncertainties and remain on the wrong path? (1 Kings 18:21).
    - How long will you try to hide from God? (Gen. 3:8-9).
    - How long will you continue to make vain excuses (Gen. 3:12-13; Ex. 32:24).
    - How long will you continue in disobedience, disloyalty and deception? (1 Sam. 15, NB Vv. 9-24).
    - How long will you continue to be men pleasers (John 12:43; Acts 12:2-3).
    - How long will you ignore your major issues and emphasize those persons with very small issues (Matt. 7:3-5).
    - How long will you continue to sow wild oats (Prov. 22:8; Gal. 6:7-9)
  - (4) If we find ourselves on a compromising course, it is valid to ask, “**How long?**” If I extend this course of action to its logical and inevitable conclusion, where will I be? Knowing this, how long will I play with sin?
  - (5) **It is a call to make a decision . . . give up your evil past!!**
    - See Hosea 10:12; also 6:1-3
    - **Isa. 55:6 NKJV**

“Seek ye the LORD while He may be found, call upon Him while He is near.” (also verse 7)

- (b) After being with God he boldly addressed his adversaries. *“O, you sons of men”*
- (1) *“Sons of men”*: Based on the Hebrew phrase reference is being made to men in great positions.
- These were men of power rather than men of weakness – but still men of weakness in contrast with God who delivers.
  - Absalom deceptively and cunningly had captivated the hearts of the leaders and they in turn were using their influence to turn others against David.
- (2) David first sought the LORD who he knew would protect him despite the overwhelming odds against him.
- He looked upon God as righteous altogether; he looked upon the rebels as altogether depraved and wicked adversaries intended to destroy him but he knew that God was his protector.
  - **Psa. 27:1 ESV**  
*“The LORD is my light and my salvation, whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid?”*
- (c) David knew that the adversaries’ main goal was to destroy the honor (*glory KJV*) God had bestowed upon him.
- “How long will you turn my glory into shame?” (v. 2c NKJV)*
- (1) **David wanted to know how long they intended to make his honor (*glory KJV*) a hoax (*malicious deception*) and his frame work a laughing stock.**
- A little of such merriment is too much, therefore, why they continue to give themselves to it?
  - Had they not for a long period of time watching and anticipating his ruin?
  - Aren’t they convinced by repeated disappointments that the LORD’S anointed would not be defeated by all the character assassination?
  - Was it their intention to hoax their soul to hell, and go on with their laughter until swift vengeance should turn their merrymaking into wailing?
- (2) David knew that his glory (honor) was of God! It was God’s presence in his life that exalted him (as we discussed in previous lesson) (See Psa. 3:3).
- To the rebels David was getting a dose of his own medicine: Absalom’s ambitious campaign to dethrone him was justice for his alleged overthrow of Saul.
  - Note Shimei’s outrageous charges that he made against David: (a) referring to David as a man of Belial or one who is worthless (b) he charged David for the slaughter of Saul’s family; which was a scandalous lie. (David was guilty of the murder of Uriah but otherwise his hands were clean).

(d) While David saw the leaders of the insurrection as great men, men of high degree, he also believed they were acting foolishly and as a result he rebuked them as though they were children.

***“How long will you love worthlessness And seek falsehood?” (v. 2d NKJV)***

(1) Definitions (**Briefly noted**)

- *“Vanity” (KJV), “worthless” (NKJV) (Psa. 4:2).* “Vanity” is emptiness, worthless thing, to no purpose, delusion.
- *“Leasing” (KJV), “falsehood” (NKJV) (Psa. 4:2).* *Leasing*: a masculine noun meaning a lie, deception, a falsehood, lying, liar.
- *“Selah” . . .* has been discussed in previous lessons.

(2) David told his adversaries that they love *“vanity”*, *“worthless things”* and seek after *“leasing”* or *“falsehood.”* In other words, they were pursuing empty fancies, vain or worthless things and wicked fabrication.

- Their relentless evil efforts to ruin David was *vanity or delusion*, it was a worthless pursuit.
- They were wasting their time and destroying their nation for something that could not possibly be realized, if they continued, precious lives would be lost in a battle for no good cause.
- The rebels best alternative was to stop slandering David and stop destroying the nation with their lies and evil intent.
- **Eph. 4:17 NKJV**  
“This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, **in the futility of their mind.**”
- **Psa. 101:7 NKJV**  
“**He who works deceit** shall not dwell within my house; **He who tell lies** shall not continue in my presence.”

2. **Blessed are the Chosen of God** (Psa. 4:3)

*“But know that the LORD has set apart for Himself him who is godly; The LORD will hear when I call to Him.” (v. 3 NKJV)*

As noted before David first communed with God then boldly addressed his adversaries. In summary, he noted three main things in verse 2 (Psa. 4): (a) **they debased themselves** . . . these noble men’s actions were irrational and unbecoming of who they were. (b) **They dishonor God** . . . they purposefully dishonor David and as a result, dishonor God who exalted David to the throne. (c) **They deprived themselves** . . . they gave themselves over to worthlessness (vanity KJV) and falsehood by which they themselves were deceived and ruined.

In verse 3, he shows them the distinctive favor which God has for good people, the special protection that they are under and the privileges to which they are entitled. I will briefly discuss two things (a) Set apart by God for Himself. (b) Suretyship . . . the assurance of answered prayers

In order to have assurance that God will answer our call for help, we must sincerely endeavor to live a godly life (compare Prov. 15:29; John 9:31; 15:7). Those who faithfully devote themselves to God have been set apart (consecrated) as His own treasured possession. When we belong to God, we can appeal to Him as our protector and provider (cf. Heb. 10:22; 1 John 3:21-22).

(a) Set apart by God for Himself (v. 3a)

*“But know that the LORD has set apart for Himself him who is godly . . .” (v. 3a NKJV)*

- (1) David knew that he and other godly people were set apart (consecrated) by God for Himself.
  - He knew that God had done this, that is, He had designated him to accomplish certain work, God regarded him as an instrument to accomplish that particular assignment.
  - David’s enemies could not prevail against him because God was with him.
    - The LORD had set apart or separated the godly king for Himself.
    - He was God’s choice, and the LORD had made a covenant with him to confirm it (2 Sam. 7).
- (2) David felt that his assigned task was a righteous cause, that he had done nothing to deserve the treatment he was receiving from his adversaries; he knew that he was exalted to the throne by God (2 Sam. 7:8) and he knew God will never abandon him (2 Sam. 7:15)

(b) Suretyship . . . the assurance of prayers answered (v. 3b)

*“The LORD will hear when I call to Him.” (NKJV)*

- (1) The ungodly have a disaster waiting for them but the godly have a great reward in the LORD.
  - David had no doubt but had the assurance that **“the LORD will hear when I call to Him!”**
  - All Christians should have the same assurance. They should be confident that God will hear their prayers. **Beloved, God do hear the prayers of the righteous!!**

**Psa. 34:17 Amplified Bible Classic Edition**  
*“When the righteous cry for help, the LORD hears and delivers them out of all their distress and troubles.”*  
*See also Psa. 18:6; Prov. 15:29; Micah 7:7; Zech. 10:6.*
- (2) David knew that he was engaged in God’s service; and appointed to accomplish a certain purpose for him, therefore he was confident that God would hear and deliver him out of their hands.
  - Beloved, that is always the true ground of encouragement to pray – that if God has a purpose to be accomplished by us He will hear our prayers, and save us from danger, and deliver us out of the hands of our enemies.

**Leave It There** (*Partial quote*)

Leave it there, leave it there

Just take your burden to the Lord oh and leave it there  
 If you trust Him through your doubt, He will surely bring you out  
**Take your burden to the Lord and leave it there.**

(3) Deceiving and being deceived (2 Tim. 3:13)

- These are **evil men**: ungodly; anti-Christian
  - **Imposters**: posing as God's representatives; they **grow worse**: one is deceived and leads others in a life of deception!!
  - Those who practice deception are themselves victims (prey) to deception.
- **The rebels were deceived by Absalom and they deceived others!**
  - They were convinced that God was on their side and as it is with most soldiers about to be engaged in battle, definitely they had called on the LORD to help.
  - On the other hand, David was confident that God would hear and answer his prayer.
  - Beloved the facts are simple and God's Word never changes:  
**Psa. 1:6 Amplified Bible**  
 "For the LORD knows and is fully acquainted with the way of the righteous, but the way of the Ungodly [those living outside God's will] shall perish (end in ruin and come to naught)."

**C. Calms Himself Before God and Continues to Challenge His Adversaries Psa. 4:4-5**

Here we have an exhortation not to give place to anger or unnecessary destructive actions and go looking for a scapegoat (the king) who was wrongfully accused but they were to search their own hearts and put their trust in the LORD.

He warns them against sin, and exhorts them to be terrified and to reason deeply within themselves and do that which is right: "*stand in awe and sin not*" (v. 4 KJV) (the Septuagint translates as "*be angry and sin not*," and some scholars believe that the apostle takes that exhortation from this quote as we have seen in Eph. 4:26.

David counsels the rebels to make conscience (*moral sense*) their responsibility (v. 5): "*Offer the sacrifices of righteousness*" (KJV). **We must not only cease to do evil, but we must do well.** Those that were disloyal to David and his government would once more yield to a better attitude and return to their allegiance, if they worship God aright.

Worship in David's day included animal sacrifices by the priests in the Tabernacle. The animal's blood covered the sins of the one who offered the animal. Specific rules have been given for offering sacrifices, **but more important to God than ceremony was the offer's attitude of submission and obedience (1 Sam. 15:22, 23).** Today a sacrifice of worship offered in the right spirit is still pleasing to God. He wants our obedience and our praise before our gifts (Heb. 13:15). Offer God your sacrifice of total obedience and heartfelt praise!



## 1. Tremble and Do Not Sin (Psa. 4:4)

*“Be angry, and do not sin, Meditate within your heart on your bed, and be still.”*  
(NKJV)

(a) David continues to address those who in verse 2 were addressed as: *“You sons of men”* (“the great men”, “noble men”) the leaders of the revolt, his enemies.

### (1) **“Stand in awe and sin not” (v. 4a KJV)**

- Translations vary as to this portion of the verse . . . note some examples:
  - Rage and sin not”
  - “Tremble before Him and sin not”
  - “Be angry and sin not” . . . *as noted above this translation seems to be what Paul quoted in Eph. 4:26.*
- **“Tremble and sin not”** . . . is wise counsel but not heeded by so many!!
  - In fact, many have reversed this counsel and sin but they tremble not!!
  - We are also living in a time where many preachers have either ignored the sin factor and compromised God’s standards, etc. but beloved sin is still forbidden.
    - **Isa. 1:16 Amplified Bible**  
“Wash yourselves, make yourselves clean; **put away the evil of your doings from before My eyes! Cease to do evil.”**
    - See also John 5:14; 8:11; Rom. 6:12; 1 Cor.15:34; etc.

(2) God had determined to protect him (David) whom they were engaged in persecuting, and in prosecuting their plans they must come into conflict with His (God’s) power and be overcome!

(3) The counsel therefore, is that which may properly be extended to all men who are engaged in planning and executing evil plans, doing that which is in opposition to God’s perfect will.

### **Isa. 55:7 NKJV**

“Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon.”

(b) The rebels were to seriously and prayerfully meditate (v.4b): carefully evaluate, examine in depth, foresee the awful end-result of staying on the wrong path!!

*“Meditate within your heart on your bed, and be still.” (v. 4b NKJV)*

(1) Meditation, as we noted in Lesson 1 Part A, is not emptying the mind as with Eastern religion but having the mind saturated with the Word of God upon which we prayerfully focus. (Note three quotes from Lesson 1 Part A, for more information see pages 16-18.).

- **“Biblical meditation is not content-less but content-full! It is not accomplished by eliminating the thought but by redirecting thought to the Word of God.”**
- A quote from Matthew Henry:

*“To meditate on Scripture is to be filled with it, to discourse (i.e. converse, talk . . . insert mine) with ourselves concerning the great things contained in it, with a closed application of mind, a fixedness of thought, till we be suitably affected with these those things and experience the Savior and power of them in our hearts.”*

- Ashwood cited by Spurgeon:

***“Meditation chews the cud, and gets the sweetness and nutritive virtue of the Word into the heart and life; this is why the godly bring forth much fruit.”***

(2) Here we have David continuing to appeal to his adversaries; strongly admonishing them to remain awake on their beds and diligently search their hearts with the Word of God.

- He was saying, choose a solitary time, do it when you lie awake upon your beds, in that stillness, when you can properly focus without any distractions.
  - Before you turn yourself to go to sleep, examine your consciences in regards to what you have done today, particularly what you have done amiss, that you may repent of it!
  - When you awake in the night meditate upon God, and what is necessary to enhance your peace.
  - It should be noted that what David recommends here, he practiced himself, for example:
 

**Psa. 63:6-7 NKJV**

“When I remember You on my bed, I meditate on You in the night watches. Because You have been my help, Therefore in the shadow of Your wings I will rejoice.”

    - David’s testimony here is: **“When I think about God during the quiet night, I rejoice in your help and relax in Your care.”**
    - See also Lamentations 2:19 and Psa. 57:1.
- If only for once their (the rebels Psa. 3-4) passions would be quiet and they be still, so that in solemn silence they might review their heinous actions and meditate upon their inevitable doom.
  - **Definitely, a thinking man would have enough sense to discover the vanity of sin and the worthlessness of worldly pursuits!**
  - Such person, who deeply focuses on the facts will see the disaster of a godless life in comparison to the glorious hope in Jesus Christ.
- Oh, that men would take the advice of this verse and ***“meditate with their own hearts!”***
  - Speak with their own heart; that is consult with their heart based on the Word of God in regards to the subject-matter, and be guided by the result of such contemplation.

- They need to: “Consult their judgment,” “Consult their feelings,” or “Take counsel of their own good sense” . . . based on the Word of God!!
- Men would frequently be much more likely to do right, if they abide by God’s Word and they consult their consciences; abide by God’s Word and they consult their hearts as to what should be done; that what they are following, that which have been influencing them to pursue on the wrong path.
- **The secret teachings of the heart – the heart when unbiased and uninfluenced by bad counsellors – is our best and safest guide!!**

## 2. Turn to the LORD!! (Psa. 4:5)

*“Offer the sacrifices of righteousness, And put your trust in the LORD.” (NKJV)*

(a) The folly of false religion!

(1) Isaiah chapter 1 contains many lessons; at this time, I am lifting verses 10-17 and **I can make only a few brief comments.**

*The cure for Judah’s spiritual sickness is not increased religious behavior.*

*Although God had commanded sacrifices, He took no delight in it unless it represented the genuine attitude of the heart (See Amos 5:21-24).*

- **Isa. 1:10:** Despite all their religious pretensions, the Hebrews are no different at heart than the people of Sodom and Gomorrah (See Gen. 13; 18:20-21)
- **Isa. 1:11: To what purpose is the multitude of your sacrifice unto me?** God through Isaiah condemns the people for participating in evil deeds and injustices (note Vv. 16-17), while continuing to bring sacrifices to God and to pray to and worship Him.  
**Worship and praise become an abomination to Him if our hearts are not sincerely devoted to Him and to His holy ways** (Compare Isa. 66:3; Jer. 7:21; Hosea 6:6; Amos 5:21-24; Micah 6:6-8).
- **Isa. 1:13: . . . Iniquity and sacred meeting.** This is a reference to iniquitous assemblies. As far as God is concerned, their religious meetings are actually sinful because they are attempting to substitute formal religion for godly lives (See 2 Tim. 3:1-5).
- **Isa. 1:15: . . . I will NOT hear!** Sin in our lives will cause God to turn away from our prayers (Psa. 66:18; Isa. 59:2; James 4:3; etc.)

(2) **Absalom, in a deliberate attempt to convince the people that he was right, was offering sacrifices to the LORD (See 2 Sam. 15:12).**

- These sacrifices were a sham, a means of deception to convince the people that he was on God’s side and doing God’s will by overthrowing his father, the king.

- Here in Psa. 4:5a, David convincingly exhorted those who were so easily-swayed by Absalom to be awakened to his deception and they were to offer sacrifices that were rightly presented to God.
    - That is, sacrifices prompted by right motives, and in accordance with the prescribed manner of God’s law.
    - David knew if the people sincerely approached God, they would be convicted of their sin and open their eyes to Absalom’s evil plot and rebellion.
- (b) Relying wholeheartedly on God (v. 5b)  
*“And put your trust in the LORD” (NKJV)*
- (1) If the rebels had heeded the admonition that was so passionately and powerfully presented, and as we have seen in preceding verses, they would be crying out: **“Men and brethren what shall we do?” (Acts 2:37).**
  - (2) They were to turn from their evil ways and confide in God in all His ways and submit to Him wholeheartedly!!
  - (3) What they had to do was simple, straightforward and if obeyed they would be greatly benefited.
    - They were sinners! They were engaged in an unholy cause. David exhorts them to *“pause” (“Selah” v. 4)*, in order to reflect, turn to God and bring a sacrifice for their sins, that their guilt may be blotted out.
    - They needed to turn to the LORD, place the matter in His hands, and trust Him to do what was right and just in the situation.
    - If David had sinned in his ascent to the throne, the judge of all the earth would do right and remove him as king.

#### D. Covering of God’s Blessings Psa. 4:6-8

The following quote from The Preacher’s Outline & Sermon Bible presents a great introduction for these closing verses of Psalm 4.

***“Call upon God to be good – to let the light of His face shine on you.”***

*David again addressed the LORD directly. Notice that he did not entreat God for himself, but rather for the faithful followers who had placed their lives and livelihoods on the line to support and fight for him. They were discouraged, gripped by fear and despair.*

*Hear the godly king plea to the LORD: Look upon us. Turn your face toward us. Let us see your light in the midst of our darkness. Give us a glimpse of your glory and loving favor. Let us see your face. David’s plea is not to see God’s hand – he does not call upon God to act powerfully and decisively on their behalf. He beseeches the LORD to show them His face. He desires more than anything, a manifestation of God’s presence among them.*

##### 1. Cares and Concerns (Psa. 4:6)

*“There are many who say, ‘Who will show us any good?’ LORD lift up the light of Your countenance upon us.” (NKJV)*

(a) Despairing and doubting sets in! (v. 6a).

*“There are many who say, ‘Who will show us any good?’”*

- (1) There were those among David's faithful supporters who became negative and despairing (down-cast, hopeless, etc.)
  - (2) These had left their homes to flee with the king into the wilderness, and were now exhausted, cold, hungry and terrified.
    - These loyal supporters were in the minority as the majority of Israelites had joined Absalom in the rebellion. At this time these men (with David) were somewhat overcome by the disadvantages associated with their decision to be with the king.
    - **"Who will show us any good?"** Some scholars believe it should be read: **"Who will show us good?"** In other words:
      - "Where shall happiness be found?"
      - "In what does it consist?"
      - "How is it obtained?"
      - Etc.
 These are general questions asked by mankind . . . and the answer is found in God!! (Example see Psa. 1:1-3, 5; etc.)
  - (3) **Walking by sight and not by faith in the true and living God!!**
    - Unfortunately, these disheartened supporters of David wanted rather to see rather than to believe!
    - Unfortunately, we have all travelled that road at some time. Even the professed born again sometimes groan after the sense of sight of prosperity and are sad when darkness covers all good from their view.
    - In regards to the sinner who continuously cry: *"Who will show us any good"* C. H. Spurgeon notes:
 

*"Never satisfied, their gaping mouths are turned in every direction, their empty hearts are ready to drink in any fine delusion which imposters may invent; and when these fail, they soon yield to despair, and declare that there is no good thing in either heaven or earth. . . .*

*The true believer is a man of a very different mold. . . ." (mold or mould)*
    - **2 Cor. 5:7 Amplified Bible**  
 For we walk by faith [we regulate our lives and conduct ourselves by our conviction or belief respecting man's relationship to God and divine things, with trust and holy fervor; thus we walk] not by sight or appearance."
- (b) Divine Favor! (v. 6b)
- "LORD lift up the light of Your countenance upon us." (NKJV)*
- (1) When the skeptical defeatists question whether God can send good, David answers with the language of the ancient priestly benediction of Numbers 6:24-26, **"Lift up . . . Your countenance upon us"**
    - This is an expression used often for the favorable regard of the LORD for His chosen people. *(Some scholars disagree with the application of Num. 6:24-26 as relating to David quoting the passage in Psa. 4:6b, but it is very much relevant)*

- ***The light of God's countenance is enough for David!***
    - This is his riches, his honor, his health, his ambition, his serenity. Give him this and he will ask for no more! Oh! For the presence of God!!
    - **This is joy unspeakable, and full of glory! Oh, for more of the indwelling of the Holy Spirit, that our fellowship with the Father and with His Son, Jesus Christ, may be constant and abiding!!**
- (2) David's care and concern for his people has been made obvious once more!
- He communed with God and shared the comments that were made by his men who were disheartened and insecure.
  - For these men, nothing would encourage them like a glimpse of God! The only thing that lifted their down trodden hearts was for God to lift up His countenance upon them!

**Psa. 31:16 NKJV**

"Make Your face shine upon your servant . . ." . . . See also Gen. 43:29; Num. 6:25; Psa. 67:1; 80:3; 119:135; Isa, 33:2; Dan 9:17.

2. **Contentment in God!!** (Psa. 4:7)

*"You have put gladness in my heart, More than in the season that their grain and wine increased."* (NKJV)

(a) Rejoicing in the heart! (v. 7a)

*"You have put gladness in my heart . . ."* (NKJV)

(1) Two types of joys are contrasted in this verse:

- **First, inward joy** that comes from knowing and trusting God and **second, happiness** that comes as a result of pleasant circumstances.
- Inward joy is steady as long as we trust God and abide in Him, happiness is unpredictable.
- **Inward joy defeats discouragement, happiness covers it up. Inward joy is lasting; happiness is temporary!!**

(2) The conditions in Israel at the time (Psa. 4) was discouraging, mentally disturbing, as they dread the possibility of the onslaught of the enemy.

(3) It was a dark dismal time and David's men's morale was diminishing, however, David's faith remains strong and he held on!! He finds **gladness** in his heart which was greater than any bountiful harvest or any other means of success they enjoyed. Oh! For the abiding presence of God in our lives!!

- Many had sought happiness in other things, David sought it in the favor of the LORD and He gave him a degree of happiness that exceeded any earthly prosperity.
- We refer to this as: "It is joy unspeakable and full of glory!" but we need God!!

**Psa. 34:8 NKJV**

"Oh taste and see that the LORD is good; Blessed is the man who trust in Him!"

**Psa. 16:11 NKJV**

You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.”

(4) Matthew Henry notes:

*“Thou hast hereby often put gladness into my heart; not only supported and refreshed me, but fill me with joy unspeakable; and therefore this is what I will still pursue, what I will seek after all the days of my life! **When God puts grace in the heart he puts gladness in the heart; nor is any joy comparable to that which gracious souls should have in the communications of divine favor . . . . This is gladness in the heart, inward, solid, substantial joy. The mirth (merriment, laughter, etc. . . . insert mine) of worldly people is but a flash, a shadow, even in laughter their heart is sorrowful. . . . The saints have no reason to envy carnal worldlings, their mirth and joy, but should pity them, for they may know better and will not.**”*

(b) Resounding/remarkable difference (v. 7b)

Areas relating to this pointer (in verse 7b) has been discussed above . . . at this time I will close (this pointer) with two quotes.

**“More than in the season that their grain and wine increase.”** (v. 7b NKJV)

(1) Quote from The Preacher’s Outline & Sermon Bible

*“David asked the LORD to do for his faithful followers what He (God) had done for him. God had transformed David’s spirit from fear to faith, from darkness to light, from despondency to hope, from sorrow to joy. The LORD had given David victory in his spirit. His dark night radiated with joy and glory that can only come from a manifestation of the presence of the LORD (John 14:21). Nothing could compare to it, not even an abundance of grain and wine in the kingdom. . . . .”*

(2) The following by Thomas Watson, a Puritan preacher and author . . . of the 17<sup>th</sup> century.

**“Thou hast put gladness in my heart . . .”** *The comfort which God reserves for His mourners are filling comforts (Rom. 15:13). ‘The God of hope fill you with joy’ (John 16:24). ‘Ask that your joy may be full.’ When God pours in the joys of heaven they fill the heart, and make it run over (2 Cor. 7:4).*

*Outward comforts can no more fill the heart than a triangle can fill a circle. Spiritual joys are satisfying. ‘My heart shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.’ (Psa. 63:5).*

**‘Thou hast put gladness in my heart.’**

*Worldly joys do put gladness into the face, but the Spirit of God put gladness in the heart; divine joys are heart joys (Zech. 10:7; John 16:22).*

**Your heart shall rejoice**

*'My spirit rejoiced in God (Luke 1:47). And to show how filling these comforts are, which are heavenly extraction, the psalmist says they create greater joy than when their corn and wine increase.'*

*Wine and oil delight but do not satisfy; they have their vacuity (vacuity: void, emptiness, etc. . . . insert mine) and indigence (indigence: poverty, impoverishment, etc. . . . insert mine). We may say, as Zech. 10:2, 'They comfort in vain;' outward comforts do sooner cloy (cloy: disgust, sicken, etc. ... insert mine) than cheer, and sooner weary than fill.*

*Xerxes offered great reward to him that find out a new pleasure; but the comforts of the Spirit are satisfactory, they recruit the heart (Psa. 94:19), 'Thy comfort, delight my soul.' **There is as much difference between heavenly comforts and earthly, as between a banquet that is eaten, and one painted on a wall.***

### 3. Consolation and Composure (Psa. 4:8)

*"I will both lie down in peace, and sleep; For You alone, O LORD, makes me dwell in safety." (NKJV)*

#### (a) Sweet Rest/Peaceful Rest!! (v. 8a)

*"I will both lie down in peace, and sleep" (NKJV)*

#### (1) What else could David have done?

- His life was threatened by his own son and close comrades, his kingdom was in disarray and the situation was complicated and uncertain.
- We note David's outstanding example who took it all to the LORD and left them in His hands.
- He wholeheartedly trusted God and believed that He would act on his behalf, in return for his faith, God's immeasurable peace saturated his heart and mind (Phil. 4:6-7). As a result, he simply decided to go to bed!!
- What other alternatives David had?
  - Stay up all night and worry and stay awake in case the rebels attack.
  - He could spend the night strategizing and laying out a plan of victory.
  - None of these were done, instead he decided that he would lie down in peace and sleep soundly, without terror of what the night could bring. God was with him: **"For so He give His beloved sleep" (Psa. 127:2c).**

#### (2) Psa. 2:5 NKJV

*"I lay down and slept; I awake, for the LORD sustained me."*

- David could sleep well at night, even in distressing times, and if surrounded by the ungodly. He slept well because his safety was from the LORD, not from circumstances or feelings.
- We can imagine a man lying down to sleep, tormented by all of what his enemies or pretended friends say about him or intended to do to him. David could have had a restless night but instead he trusted in the LORD.



He therefore had a gladness that the world could not take away even with slander, lies and evil intent.

(3) David had complete confidence in God!

**Phil. 4:7 ESV**

“And the peace of God, which passes all understanding, will guard your hearts and your minds in Jesus Christ.”

- David’s soul returns to God, and reposes (relaxes) itself in him and its rests, and so he lays down and sleeps in peace. He had God and was fully persuaded that nothing amiss would come to him.
- He fears no disturbance from his enemies; sleeps quietly, and is very secure, because God himself has undertaken to keep him safe.

(b) Sovereign security, he is safe and sound (v. 8b)

*“For **You alone, O LORD**, make me dwell in safety.” (NKJV)*

(1) Quote by Matthew Henry

*He commits all his affairs to God, and contentedly leaves the issue of them with Him. It is said of the husbandman man that, having cast his seeds into the ground, he sleeps and rise night and day, and the seeds spring up and grow up, he knows not how, Mark 4:26-27. So a good man, having by faith and prayer cast his care upon God, sleeps and rest night and day, and is very easy, leaving it to his God to perform all things for him and prepared to welcome his holy will.”*

(2) Better than bolts and bars is the protection of God. Armed men kept the bed of Solomon but we do not believe he slept as soundly than his father (when he fled from Absalom) whose bed then was the hard ground, and who was haunted by blood thirsty foes.

(3) Note the word **only** which means that God alone was his keeper, and that although not relying on man’s help nor his own military capability, he was even then in good keeping, for through the night he was alone with God.

**Psa.121:2-7 Amplified Bible:** “My help comes from the LORD, who made heaven and earth. He will not allow your foot to slip or to be moved; He who keeps you will not slumber [1 Sam. 2:9; Psa.127:1; Prov. 3:23, 26; Isa. 27:3]. Behold, He who keeps Israel will neither slumber nor sleep. The LORD is your keeper; the LORD is your shade on your right hand [the side not carrying a shield]. [Isa. 25:4.] The sun shall not smite you by day nor the moon by night. [Psa. 91:5; Isa. 49:10; Rev. 7:16.] The LORD will keep you from all evil; He will keep your life.”

**Psa. 91:5-7 Amplified Bible:** “You shall not be afraid of the terror of the night, nor of the arrow (the evil plots and slanders of the wicked) that flies by day. Nor the pestilence that stalks in darkness, nor of the destruction and sudden death that surprises and lay waste at noonday. A thousand may fall at your right hand, but it shall not come near you.”

**Psa. 4:8 Amplified Bible:** David's comfort and assurance in God:

"In peace I will both lie down and sleep, for You, LORD, alone make me dwell in safety and confident trust."

I have made partial quotes of the song "**Not Afraid**" at least once before and will once more make a **partial quote**. Oh! Beloved be blessed!! We are more than conquerors through Jesus Christ!!!

I have this confidence because  
 I've seen the faithfulness of God  
 The still inside the storm, the promise of the shore  
 I trust the power of your word  
 Enough to seek your kingdom first  
 Beyond the barren place, beyond the ocean waves  
 You keep the promises you make  
 There isn't one that is delayed  
 So I will not lose heart, here, I will lift my arms  
 And start to sing into the night  
 My praise will call the sun to rise  
 Declare the battle won, declare that it is done

When I walk through the waters, I won't be overcome  
 When I go the rivers, I will not be drowned  
 My God will make a way, so I am not afraid  
 When I am in the fire, I will not feel the flame  
 I'll stand before the giant, declaring victory  
 My God will make a way, so I am not afraid  
 You can shout and pray today, yeah, yeah  
 My God will make a way

Before me, behind me, always beside me  
 No shadow, no valley, where you won't find me  
 No I'm not afraid  
 Before me (always beside me)  
 No shadow, (no valley), where you won't find me  
 No, I am not afraid  
 I am not afraid

**DO NOT JUST READ THE BIBLE, STUDY AND OBEY IT**

**2 Tim. 2:15 NKJV**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

**2 Tim. 3:16-17 NKJV**

“All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

## LESSON 4 PSALM 4

### Review Questions

1. Psalm 3 is a lament (a) explain what is a lament psalm. (b) What is the basic structure of Psalm 3?

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2. Complete the following:

*David's enemies did everything possible to discourage him . . . in regards to that fact we noted:*

"However, David did not (a) \_\_\_\_\_ away his (b) \_\_\_\_\_ in the (c) \_\_\_\_\_ power, (d) \_\_\_\_\_ and (e) \_\_\_\_\_ of God. Despite the (f) \_\_\_\_\_ of what was (g) \_\_\_\_\_, he did not (h) \_\_\_\_\_ nor lost hope in God!"

3. Despite the life threatening situation, David "laid down" and "slept." Explain (a) what is proven by David "lying down". (b) What is demonstrated by David sleeping.

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4. David and his men were greatly out-numbered by their adversaries. (a) What was the major objective of David's adversaries? (b) Although they were more in number than David's men, what important factor did they over looked. (briefly explain)?

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5. Complete the following:

“David was a preacher, a royal (a) \_\_\_\_\_ as well as (b) \_\_\_\_\_, many of his psalms are (c) \_\_\_\_\_ and (d) \_\_\_\_\_ as well as (e) \_\_\_\_\_; the greatest part of this psalm is so, in which (f) \_\_\_\_\_ cries to (g) \_\_\_\_\_ to the sons of men (as Prov. 8: 4, 5), to receive instruction . . .” (Matthew Henry)

6. As it relates to the title of Psalm 4 (a) to whom is the psalm ascribed? (b) Briefly explain: (1) “To the chief Musician” (2) “Neginoth.” (Used in the title)

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7. Complete by choosing the correct answer:

“One of the compelling messages of Psalm 4 is that the **victories of sinners are** \_\_\_\_\_, and that only repentance and a life wholly committed to God can bring true happiness. . . . .”

- (a) always satisfactory and pleasing
- (b) sometimes good and sometimes bad
- (c) only temporary and meaningless
- (d) short-lived but worthwhile

8. What is the **main subject** of Psalm 4?

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9. How would you explain the cry of David? **“Hear me when I call”** (Psa. 4:1a).

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10. Explain the phrase: **“God of my righteousness.”** (Psa. 4:1b)

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11. **“You have relieved me in my distress”** (Psa. 4:1c). (a) What message is conveyed here?  
(b) How is David’s experience common to everyone?

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12. In Jabez’s prayer what are the **final three outstanding requests** noted in the prayer (1 Chron. 4:10)?

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13. Define “Imprecatory Psalms” and list some examples.

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14. (a) Answer True or False. (b) Explain your answer.  
“Christians can periodically take revenge . . . “An eye for an eye!”

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15. Who were the “sons of men” mentioned in Psa. 4:2 and what was made obvious about them in their goal to revolt?

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16. Explain the following words used in Psa. 4:2 (a) “vanity” (KJV) or “worthless” (NKJV) (b) “leasing” (KJV) or “falsehood” (NKJV).

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17. In Psalm 4:2, David boldly addressed his adversaries, what **three main things** were pointed out in his address to them?

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18. What message is conveyed in Psalm 4:3b, **“The LORD will hear when I call to Him.”**

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19. (a) Answer True or False. (b) Explain your answer.

“It was God who required offering sacrifices and which is accepted by God irrespective of one’s lifestyle.”

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20. Complete the following:

“(a) \_\_\_\_\_ yourselves, (b) \_\_\_\_\_ yourselves (c) \_\_\_\_\_;  
put (d) \_\_\_\_\_ the (e) \_\_\_\_\_ of your (f) \_\_\_\_\_ from  
before My eyes! (g) \_\_\_\_\_ to do evil.”

*(Reference) \_\_\_\_\_ Amplified Bible)*

21. Complete by choosing the correct answer:

“The secret teaching of the heart – the heart when unbiased and uninfluenced by bad counsellors \_\_\_\_\_!”

(a) definitely, is not a safe guide



- (b) is not the will of God
- (c) is our best and safest guide
- (d) a sure way to be lost

22. We quoted **Isa. 1** in our lesson and briefly noted some pointers, briefly explain: (a) “To what purpose is the multitude of your sacrifices unto me?” (**Isa. 1:11 NKJV**). (b) “Iniquity and the sacred meeting” (**Isa. 1”13 NKJV**).

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23. (a) Answer True or False. (b) Explain your answer.  
“Among David’s loyal supporters (when he fled from Absalom) were some who became doubting and despairing.”

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24. In Psalm 4:7a we noted **two types of joys** (*Discussed in our lesson*); note and briefly explain each.

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